

IESV-WORSHIP CONFVTD. [4.]

OR

CERTAINE ARGUMENTS A-
GAINST BOWING AT THE
NAME IESVS.

With
Objections to the contrary, Fully Answered.

BY H. B.

ISAIAH 2. 9.

*The meane man boweth downe, and the great man
humbleth himselfe, therefore pardon them not.*



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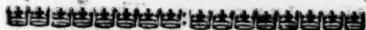
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TEST WORSHIP CONVERTED

OR

A STATEMENT AND COMMENTS
ON THE
CAUSE OF THE





Arguments against
I E S V . W O R S H I P,
 or
BOWING AT THE NAME
I E S V S.

Proving it to be *Idolatrous* and *Su-*
perstitious, and so utterly
unlawfull.

I Argument.



LL Idolatry is utterly to *Proposition*
 be abhorred.

But, *adoration* or *bowing* *Assumption*
 at the Name **J E S U S** is
Idolatry.

Therefore, such *adora-* *Conclusion*
tion is altogether to be abhorred.

First, that all *Idolatry* is to be abhorred, the Apostle sheweth, **1 Cor. 10. 14.** and all Men confesse it.

Secondly, that *adoration* at the Name or naming the Name **J E S U S** is *Idolatry* is thus proved: That Name that is *adored* before or above the Name **J E H O V A H**, is made an *Idoll*, and so the *adoration* of it is *Idolatry*: But, *adoration* at the Name **J E S U S**, is to *adore* that Name above the

Name JEHOVAH. Therefore, the Name **JESUS**, so adored, is an *Idoll*, and its *adoration* is *Idolatry*.

The reason of this act is taken from the practise of the **JESU**-worshippers, who never use any *adoration* or signe of *reverence* when **JEHOVAH** is named, but onely when **JESUS** is named they give both outward and inward *adoration* to the Name **JESUS**; but not to the Name **JEHOVAH**: so that they *adore* the Name **JESUS** above the Name **JEHOVAH**.

If they say their *adoration* at the name *Iesu* is not terminated nor bounded in the word or syllables *Iesu*, but passeth to the *person* of *Iesu*.

I answer, It is but a frivolous, absurd and ridiculous shift, which Dr. *Fulk* on Phil. 2. 10. against the Rhemists confuteth in the *Jeluites*, saying, That this their evasion is too short a cloake to cover their *Idolatry*. As also, in the case of

* *August. in Psal. 113.* Image-worship, the Papists use the very same shift, namely that their *worship* *Serm. 2. O.* rests not in the *Image*, but passes through *rigor contra* it to the thing represented by it. * And *Celsus lib. 7* the ancient Idolatrous Gentiles could *Lactan. Six-* plead the same for their worshipping of *San Senensis* *Images*, which the ancient Fathers shew- *lib. 1. Bibli-* ed the vanity of. And againe, it is as *oth. an. 247.* cleare; that this *Iesu-worship* is termina- *and others.* ted in the very Name *Iesu*, by the com-

MON

mon and singular worshippers of it, as Image-worship is by ordinary Papists (at least) terminated in the very *Image*; as *Aug ibidem*. *Quis* (sayes he) *adorat vel orat*, Who adoreth or prayeth, looking upon an *Image*, and is not so affected that he thinks he is not heard of it, which he prayeth to. *Ducit enim* saith he, &c. for the similitude of a forme, and the apt frame of the members in a *picture* or *Image* doe draw and carry along with it the weake hearts of mortall men, by a kinde of base affection, and so this use of bowing at the Name *Iesus* intimates unto the peoples minds an opinion of some excellencie in this Name above *Iehovah*. And if they doe by this Name *Iesus* worship the person *Iesus*, yet this teacheth the people a most grosse and impious error, in preferring *Iesus* before God the Father. And *Chrysostome* reciting those words of the Apostle *1 Cor. 8. 2.* To us there is but one God the Father, and one Lord *Iesus Christ*, think not (saith he) that one of these Names is greater then another in their signification, or more excellent: and to preferre one before another argues a contentious disposition, to introduce into the Orthodox doctrine mens owne inventions; yea, its plaine, that they preferre the Name *Iesus*, before the Person of *Christ*, seeing when *Iesus* is named they worship with cappe and knee,

Homil. 14.
on Genes.

but none at all when *Christ* is named :
 So as they shew hereby , that this their
worship appropriated unto, and termina-
 ted in the very Name and syllables of
Iesus : as Bishop *Andrewes* blusheth not
 to affirme , in his Court Sermon , on
Phil. 2. 10.

The 2. Argument.

A second Argument proving *Iesu-wor-*
ship or *bowing* and *capping* at the Name
Iesus when it is mentioned or founded in
 the care, to be *Idolatry* is this,

If the *adoration* of the Name *Iesus* ,
 when it is painted on a wall, be *idolatry*,
 then the *adoration* of this Name when it
 is heard or pronounced with the mouth
 is also *idolatry*. But the first is true ,
 Therefore also the second, namely, that
 the *worshipping* of the Name *Iesus* when
 it is heard pronounced with the mouth
 is *idolatry*.

That the first is true, to wit, that the
worshipping of the Name *Iesus* painted on
 a wall, is *idolatry*, no good and sound Pro-
 testant will deny , for, there is the same
 reason thereof , as of all other *Image-*
worship , Names being a kind of the
 things they represent or intend.

That the Second is as true as the
 First, I prove thus. Because it skills not
 by which of the Sences *idolatry* is com-
 mitted,

mitted, for it may be indifferently and alike committed by all the Senses. For example: The Scripture shewes *Idolatry* to be committed, Sometimes by the Sense of *Tasting*, as *eating and drinking*, 1 Cor. 10. 17. *Neither be ye Idolaters, as were some of them, as it is written, The people sat downe to eat and drink, and rose up to play.* Somtimes by the Sense of *Toucking*, as *kissing of Baals mouth*, 1 Kin. 19. 18. Sometimes by the Sense of *Smelling*, as *burning of Incense to Idols*, was *idolatry* committed, as *Ier. 11. 12.* and as in *Iulians* time offering of *Incense and sweet perfumes*. Frequently also by the Sense of *Seeing* is *idolatry* committed. And lastly, *idolatry* is made and now adayes no lesse frequently committed by pressing this *Iesu-worship*, by the Sense of *hearing*, as, when the *Papists*, at the very sound of the *Bell* that goes tingling before their bready-god or hoast carried to the sick, or in procession, wheresoever they be, or whatsoever they are doing, though they see nothing, yet they must flap down on their marrow-bones. Thus by the Sence of *hearing*, their god in the Hoast being presented or conveyed to their mindes, they commit *idolatry*, as if it were presented to their eye. And therefore, the Provinciaall Synode of *Leno* in *France*, resolved (in the behalfe of their *Image-worship*) that there was the same

5. Senses.

1.

2.

3.

4.

5.

reason of *adoration*, when the Image of *Christ* is represented to the *eye*, as when the Name *Iesw* is sounded in the *earre*; for that which the one insinuates into the *mind* by the *earre*, the other insinuates the same by the *eye*. If therefore it be *idolatry* to *worship* the Name *Iesw* written on a wall, then it is no lesse *idolatry* to give *adoration* when it is uttered with the mouth.

The 3. Argument.

That which is not the Name above every Name, is not to be *adored* or *reverenced* above or before other Names. But the Name *Iesw*, is not the Name above every Name, Therefore it is not to be *reverenced* or *adored* before or above all other Names.

The Major is cleare, for that which is *honoured* above others hath some excellencie above others, either really in it selfe, or else in the opinion of honour. And, that the Name *Iesw*, is the Name above other Names, what Divine is so doltish as to imagine it, so bold as to avow it? Even the *Iesw-worshippers* themselves have bin much beaten off from their false glosse of a late devising, and by one of their greatest Patrons hereof, falsely fathered upon all the Fathers, whereas not one of them did ever so interpret

interpret that place, *Phil. 2. 10.* For as they dare not affirme it, So its cleare that that text is cleane otherwise interpreted by two other places: as *Esey 45. 23.* and *Rom. 14. 10.* as they are conferred in the Margents of our Bibles, which (at least) are farre more Antient and Authentick, then any Authority which can produce the contrary, whatsoever, as I suppose and beleeeve.

The 4. Argument.

A Fourth *Argument* may be framed thus. All *Will-worship*, devised, prescribed and imposed by the Will, Commandements and Doctrines of Men, whatsoever pretende and specious shew it hath of *wisedome* or *piety* is condemned by the Apostle, and so is damnable, for Christians to conform and yeeld unto it. But such is the *adoration* or *worshiping* of the Name *Iesus*: I say it is a meere *will-worship* of Mans devising, prescribing, and imposing. For proote, Pope Gregory a superstitious Pope (as all of them write) and very zealous in setting up new guides of *worship*, was the first that under a Canon for this *Iesu-worship*, to be used, especially in the Masse, and in the reading of the Gospell. And another Pope *Iohn 21.* granted *indulgence* and *pardon* of *sinnes* to all such *worshippers* of the

the Name *Iesus*, such a high esteeme have men of these things which themselves have devised, as part of Gods worship, but indeed *Will-worship*, (as the Crow thinks her own Birds fairest) that they therefore preferre them before Gods Ordinances and Commandements, and will favour and incourage such as conforme to them, and more severely punish those that out of tenderesse and truth of Conscience refuse so to doe. Yea, the Papists have a Holy-day dedicated to the Name of *Iesus*: and *Iesu-worshippers* have even thrust it into our Kallenders, but in black letters, mourning that it is not in Scarlet, as their hope is it will shortly be, if it can finde *worshippers* enough. And our *Iesu-worshippers* confesse that they are bound in Conscience to bow at the Name *Iesus*, because the * Church commands it, that is, because Men doe command it: *Ergo*, by their owne Confession, being devised by Man, and having no ground in Scripture, it is a *will-worship*, and so damnable, and surely they condemned in their owne Consciences. But where (I pray) doth the Church command this *Iesu-worshipping*? In the Canons say they, I deny it, for the Cannon sayes when the Lord *Iesus* is mentioned due reverence shall be given. Now the Lord *Iesus* is not the Name *Iesus*: nor the Name *Iesus* the Lord *Iesus*; and

* By the Church is meant the Bishops.

and to confound the Name *Iesus* with the *Lord Iesus*, deserves a hissing: But they are at a *non-plus-ultra*; But if they will force the letter of the Cannon to serve their corrupt *sense*, they are together to be exploded, seeing they fight against a Canonickall Scripture, the only Canon, and right rule of the *worship* of *GOD*.

Objections answered.

Some say, this *adoration* is a thing indifferent, therefore it may be used or not used.

^{1.}
Objection.

If it be a thing indifferent, why is it then so rigidly imposed, as a thing of absolute *necessity* to be observed: this destroys the nature of a thing indifferent, which the Scripture condemneth, this being a *will-worship* of humane invention.

Answer.

But it is a *pious* Ceremonie, and conducting much to the *honour* of *GOD*.

^{2.}
Object.

Seeme it never so *pious* and *specious* to Mans carnall fancie, yet being Idolatrous, (as hath bin proved) it is but *pious* Idolatry, or Idolatrous piety, and *GOD* abhorreth that piety and pretended *honour* as vaine, which is taught by the *precepts* of Men, *Math. 15. 9.*

Answer.

But

3.
Obj.

But *bowing at the Name Iesus* is a lighter, a lesser matter, then that a Man should suffer himselfe to be deprived of the use of his Ministry, for refusall of it.

Ans.

A Mans Ministrie is precious indeed, and the Calling *high and honourable*, and to be preferred before all the World: but it is not so *precious* as to be valued above a good Conscience, and the Kingdom of Heaven; but to doe the *least evill willfully*, for the *greatest good*, makes *damnation* just. Nor is the *least idolatrous or superstitious act*, to be counted *light*, for having but an appearance of Idolatry, and being of no good report, it ought to be avoided: for the *least kind or degree of Idolatry* being *once committed*, and given way unto, it is an inducement to that which is most *grosse*, and doth naturally enfeeble a Mans *spirit*, making it lesse able to resist and repulse greater *abominations*: and commonly GOD gives over such to *grosser finnes and impieties*, who make not Conscience of the *least*, and such as seem but *light*. It is the saying of a Divine, *Qui modicus spernit, paulatim decedit*, He that makes light account of small finnes, falls by little and little: and finnes that seem lesser, are so much the more *perillous*, because they are the more easily committed, and more securely retained, and lesse carefully Repented.

As

As for this *Iesu-worship*, why should any Minister thinke it a small *matter*, when the *imposers themselves* set such a *penalty* upon it, as the losse of a Mans *Ministrie*, for not *conforming* to it?

But, it is imposed onely for *unity* and *peace* sake.

It is no good *peace* that *breakes* the *peace* of a good Conscience, and a Mans *peace* with GOD: That is no good *unity* which divides a Man from the *unity* of the Spirit in the bond of *peace*.

Object.

Answer.

But, if this one Ceremony be yeelded unto, we shall then quickly enjoy our Ministry, and the Gospell, without any more *impositions*.

Object.

And how know you that? but suppose it were so, were not your *peace* bought at too deare a rate? But, why should any deceive himselfe of so vaine a hope, when he sees the contrary before his eyes? who sees not that those are but the beginnings and inducements to greater matters, and he that is caught in the *snare*, is easily brought to yeeld to more hard *conditions*.

Answer.

But, to yeeld to this would not be offensive to the people, who generally can digest it well enough, and therefore lesse danger in it.

Object.

Though

Answ.

Though it would not offend the ignorant sort, which are the greatest number, yet it would scandalize and wound the weake brother, grieving his *soule* to see thee fall, and giving examples to others to follow thee in a way that is not warrantable, but sinfull, *For whatsoever is not of Faith (as this is not) is Sinne.*

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